

(F)

**The ground of Temptation is in the heart
Creature.**

Vere there not a ground and part in the creature, the Devil hath power in, and over, no creature could be tempted to sin, and offence to Gods Spirit of truth in the heart; for no thing or creature (thy sence adulterate with it) can tempt thee; the Devil addiction to sin and offence to the Spirit of God, (being subject to vanity, and addicted to such temptation) the Spirit of God doth manifest (to and in the creature) that all creatures are made subject to, *not willingly by reason of him who hath subjected the same, in which causeth the groaning and traveling together of the creature in pain) to be delivered from the bondage of corruption for the adoption, to wit, the redemption of the body,* Rom. 8. 20, 21, &c. which state the temptation works in that the tempter hath a part in (in the creatures

the mind of such creatures be strongly bent and set on that the tempter leads to, and works in (in a part over ever,) that the spirit of God manifesteth his power against, in a sence awakened in the creature [of the hope of God (in that thus subjected) is determined, that is given for an Anchor to the soul, in the trial [that is sure and stedfast,] and so the man runs against the Rock (that through presumption or he splitteth himself against,) and never comes to the end, gives evidence of things not seen [in a state of hope that is the substance of things hoped for; and when tribulation overtaketh (which shall come on every man honestly,) it worketh not patience, neither comes he

he to the experience, that works and preserves in the hope that makes not ashamed, (*Christ in us the hope of glory*, that brings to indure the crosse, and despise the shame of the world,) but faith in God for deliverance [in and from such state] is weak, and the love of God it works by, grows cold, and the mercy and forgiveness of God not kept in, but dyes from that state of the creature, and so he grows sensual in judgement, and divelish, watchfullnesse over the work of the enemy being gone from, and a departure out of the counsell of God for advice, and a self security got up and over the soul, and a hardinesse over the man, where is the fiercenesse, and heady high-mindednesse, and a despising them that are good, and wilfulnesse in every evil work [in such his soules condition], and then there is one past feeling, and given up to a reprobate sence, and to believe lyes and to be damned: But such that live in a sence of their own weakness, and of the enemies work and besettings, are alwayes kept and preserved in a fear & watchfulnesse over self (in this particular), and have a strong faith and confidence in God (under all the tryals they may meet with in the world) of deliverance in all & every straight they have been and are brought into, in the same mind they are made sensible of their weakness, (and have been ready to prefer every one in that work before themselves,) and there is a watchfulnesse over the work and power of the enemy, until deliverance spring up in the soul from God, through a life that hath been hid with Christ in God, & a secret work begun in the soul by the spirit of God, in which they have been kept retire to God, and out of the worlds fight, that hath a judgement according to appearance; but as Christ their life doth appear and break forth, so they come with him, and appear in the glory of the work, that hath been done in secret, and spoke in the eare, but now comes to be made manifest openly, and preached on the house top, in what is come forth through the tribulations & fiery tryals, pure and refined, and hath the patience of Saints, and experience of the man of God, from which they can declare of the glory of this work, in a hope they cannot be made ashamed in.

in dread of evil tidings from men of corrupt minds concerning the things of Gods Kingdome (that are eternal and everlasting).

And as to this ground and part in the creature, it is flesh, and hath the fleshly motions and actions (arising in and proceeding from it) through a tickling delight of fancy, that works therein; for that delight was first fancied in the flesh (when Adam began to look out at the glory of the state he was first placed in, & was thereby struck into a deep sleep, in the dream of which was fancied the delight of the flesh, and he took from him that which promoted that work in secret, and loves the secrecy of pleasure she takes therein); and were there not satisfaction in what answers that part (in which the creature hath a sence and knowledge of good and evil) he should never more hunger therein; but the contrary being experienced, I need not goe far for a testimony hereof, in that many do know, that the Tempter over-powering the desire of him that wants opportunity (alwayes to put in practise what the mind lusteth into and longeth after) being ready to attend with evil, as opportunity serves him therein, doth as maliciously accuse; as subtilly tempt; and wherein he cannot persuade the creature to goe on (in any sin and offence to the spirit of God), and to embolden himself against the testimony thereof (after lead aside thereby, and overcome therein), he is there ready to object the folly of such fancy the creature was lead by, that he may come to despair of any sure guide to his mind; but if he be once prevented in this work, and find himselfe discerned in the house of God, presenting himself before the Lord, he (when the day of the sons of men comes to be considered of by him [that judgeth righteously] that he is a perfect man, and one that feareth God & escheweth evil [that he thus hath wrought on], and he himself brought into the same consideration) to avoid his own torment, begins to rage for worldly respects; and then, do such serve God through? Hast thou not made a hedge about him and all that he hath? put forth now thy hand & touch all that he hath, and will I curse thee to thy face; and then having given into his hands

hands all that he hath power over, be sure what ever is
to such a man; be it wife, or children, or goods, (oxen,
sheep, or camels,) that which is most dear in affliction
(out of the perfect life) is under his power, and that which
his power stands in, is left to tempt, that he may curse God
and dye.

And the temptation is, and in every man works, according to the place they are in, or gift they have received from God (be it inward or outward), wherein the greatest and best gifts a man or creature may receive from God, are accompanied with the chiefest and worst temptations; for what ever state the creature is in, or gift he have received, was, and is that which took being in and from a life that desired it and led thereto; the thing and creatures life (desiring or desired) being not absolutely good or evill (in its self), though both good and evill was and is concerned therein, and is accordingly so made to the creature (by the frame and temper of what the desiring part works in, and is acted by); for that which tempts the desire, and feedeth the desireable part (in the creature) knows both, though it properly enjoys but one, and can serve but one master at a time; wherein the gift of God deferreth the desire of the creature, in a blessing or curse in condition is capable of, in that whatever hath been desired out of a capacity of Gods blessing, is pursued with trouble and care (of the life it is received in); therefore the thrifty, rich and honourable (in and of this world) and also the unthrifty, poor and ignoble (therein) have purchased a condition (in a desire of their lifes motion, of ease and satisfaction to the flesh) that they are tryed in the exercise of and under, that the knowledge of a good and evil in, becomes thereby a temptation to them (to presume or despair of Gods blessing therein); and thus the desire of a creature is, or hath been answered beyond what both a good and evill doth attend them in, and the temptation to evil is answerable to any good the life of the world may desire, wherein no men are tempted by the gift of God, but from his own desire & hearts lust, which being conceived brings
forth

both sin, and sin finished brings forth death (that which is
 out of a capacity of good and blessing to any condition, be-
 ing the evil of the desire and strength of the temptation, ag-
 gravating hurt to such creatures. Here, that God suffereth
 not the temptation to work towards beyond his ability there-
 in to preserve (in what he is thus tryed by) : And as no
 temptation of affliction occasioned by the sin and offence to
 Gods spirit, is for the present joyous, but grievous &c. so
 there is no temptation to sin, but is joyous and delightome to
 a part, in the present acting of, & committing the same: where-
 in is the creatures tryal (after the acting and committing of
 sin) which he will joyn to, whether that which over-powreth
 the joyous and delightful part (of and in the mind) to vani-
 ty, or that which manifesteth the vanity and folly of such a-
 dictions of the minds delight.

Therefore how requisite is it (in this day) that a spirit of
 distinction (in God) go along with men in their several judg-
 ments of the work of God, that are ready to make themselves
 judges of and over all that doth crosse their opinions and per-
 suasions (in that way or form the mind is addicted to and set
 on), and a hardnesse against all that cannot presently con-
 form to what man is so ready to set up ; but let the spirit of
 sound judgement and of a sound mind weigh the matter (in
 this particular), and let men be quiet until God arise to be
 Judge of the controversie, and the fierce and high will then
 be bowed down (to the foot of God), and the bitter aswa-
 ged and allayed, and all will be cool, and in good order ;
 for I am sensible the tempter hath got ground (in this
 day) over the conditions of many, in whom God hath be-
 gun a good work ; & had I not first read at home, I could ne-
 ver have seen abroad.

And thus much I know, and am made sensible of, that to
 terrifie people with words and exclamations and outcries a-
 gainst any sin and offence to Gods spirit, that doth not reach
 Gods witnesse (wherein the way to escape the evil and dan-
 ger, as well as the danger it self is shewn) doth become a
 winnable in this day of God, and at best can but make sub-
 ject for wrath ; for though the creature of God may and
 doth

doth suffer in that part which hath been tempted to folly and vanity of this world (in sin and offence to Gods spirit), yet is not he the sinner and offender against Gods spirit, who with his mind doth serve the Law of God (though he may have that part wherein dwells and rules (in the members) that which hath overpowered the whole man in the acting & committing of sin, and with his flesh hath served the Law thereof); but in the misplacing of the mind, the tempter hath entred, and the temptation prevailed, to the bringing that in him, and him (in that) into and under the suffrance of the enemies work, that hath his delight chiefly and alone in God, and never have bent the minds delight aconstisfaction to and in the flesh, and sought opportunities to answer the same (though therein he hath been tempted by a Law in the members warring, &c.)

For which cause I may be hearkened to by the weak, and the poor may have an eye and ear well inclined (in this particular), and a mind bended to my complaint, and ready to receive me in that which thinks and means well to all, and no ill to any: In that I have tryed many things, and have had a mind exercised in divers conditions (as well in the outward as inward), and in all conditions had learned content, but no condition I have found like to that which is low, and poor, and mean, (in selfs eye); for in this I have been comforted under the power and pangs of death (when like a flood my soul was compassed about therewith), and the life of submission to the will of God, is that whereby I have known many fiery darts of Sathan quenched: And if any are tempted (in the particular before mentioned,) let them not conclude they are so tempted of God, but from their own hearts lust; for God tempteth no man.

But to the ground of life (in which the root stands, and from whence the tree springs) let all have an eye of respect, that hath brought forth what gives knowledge of good as well as evil, and evil as well as good; and while the fruit (that hath been rased) is fed on by the mind made wise therein (as a God), the temptation needs must remain (with and in the man) and a necessity provoked in him that hath abused

(7.)

of liberty and freedom of spirit (he at first was placed in) : for the tree that God created (when he saw all that was made ; to be good) may and doth tempt , in the suffering of what was ordained for his creatures tryall and standing (in that state) , though Gods will is the creatures preservation under the same : And let none be too confident in selfe work and approbation (in the first mans will , and that mans part) , but let such that think they stand , take heed lest they fall ; and then the same measure hath been meted to others , such must expect from God , that come under the condemnation of the wicked , for such need no other accuser than *Moses* , in whom they seem to trust .

Think not therefore I will accuse thee to God (in these things) , for one is judge that is neer thee (that doe such things) : For concerning the fiery tryals , they are manifest to the flesh , in which we have great trouble on every hand (both within and without) , though no temptation happeneth , but what was common to the Saints of old , and these things are suffered for the tryal of our faith in God , that on every side being spoken evil of , we might have great boldnesse and confidence towards him , knowing our reward to be with him ; wherefore arm your selves with the same mind (as did him that suffered in the flesh , that ceased from sin , that he no longer should live the rest of his dayes in the lust of his flesh , but in the will of God , 1 *Per.* 4. 2.) For the time is come , that all that will live godly in Christ Jesus must suffer persecution : And when there was a suffering for evill-doing , we had our reward with men , and though we took their buffetings patiently , yet what glory had we therein ; but hereunto are we now called of Christ , that for well-doing we also suffer patiently , knowing that this is good and acceptable with God , as he that ~~was~~ reviled , reviled not again , and when he suffered threatned not , but committed himself to him that judgeth righteously : Therefore let the woman no longer lay the blame on the Serpent , nor the man on the woman , seeing every one must suffer for his own evil , and the earth doth labour

labour and grieve under her sore travails; but if man should suffer losse in his works, it is that he may be saved in the love of the Lord Jesus.

What therefore shall I say to these things? If God be for us, who can be against us? And if he spared not his own son, but freely gave him up for us all, shall he not with him freely give us all things? Seeing it is thankworthy, that for conscience sake we endure grief, and suffer wrongfully, that we may know how to behave our selves among the froward, as well as the gentle; and who is he that can harm us while we are followers of that which is good?

Therefore will I lay no greater burden on any, than what is already borne, and of which the upright in heart is made judge, and to them that are under the temptation of the enemy I write these things, that they arm themselves with patience in God, and be like minded in the truth, to him that is gone before: And the God of truth and peace preserve the simple hearted to the end of this work, and in the end crown them with immortality in God.

THE END.

